28

Envy and Folly DETECTED:

By Way of a REPLY, TO A

Scandalous Pamphlet, lately Published by *ROBERT BRIDGEMAN* (a Grocer in *London*) intituled, *Folly and Envy Detected*, &c. Being a Vindication of the *True Christian Quakers*.

Also something to a Paper Signed by

J. Vaughton, *J. Field*, *Ch. Marshall*, *W. Bingly*,

And Others, being in Number 24.

And pretended *Quakers*, lately published in the *City Mercury*, &c. To which is added *Nineteen Queries to* R. B. *and his* 24 *Brethren*, &c.

By *G.C.* and *E. N.* Lovers of all Men.

2 Pet. 2. 1. *But there were False Prophets among the People, even as there shall be False Teachers among you, who privily shall bring in Damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*

Prov. 12. 22. *Lying Lips are an Abomination to the Lord: but they that deal truly are his delight.*

Prov. 17. 15. *He that justifieth the Wicked, and he that condemneth the Just: even they both are an Abomination to the Lord.*

LONDON, Printed for *Sarah Howkins*, 1695.

Advertiſement.

SInce the aforegoing was at the Preſs, we have ſeen a ſilly Pamphlet publiſhed by H. Gouldney *an* Apoſtate Quaker, *who endeavours to cover and cloak Error and Blaſphemy, with other Antichriſtian Practiſes, that no Proteſtant Society will tolerate,* &c. *To which Pamphlet, for the preſent, let him take the following words for an Anſwer,* &c. *Proverbs 27th. Verſe 22d.* Though thou ſhouldeſt bray a Fool in a Mortar among wheat with a Peſtil, yet will not his Fooliſhneſs depart from him.

* a late Libeller's Lotty manifesto by H. G. not Apostate.

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Chriſtian Reader,

I Deſire thee to lay aſide prejudice, and obſerve *R. Bridgman* is offended at the Chriſtian Confeſſion of *D. S.* in the Body of his Pamphlet, calling it *Malapart Pragmatical* ſtyle, (Pope like) without the Conſent of the Church: Who this *D. S.* is may not be eaſie to judge; however, I do not find *D. S.* do joyn with any inraged Enemy, or Adverſary, nor is he malicious againſt any that have laid down their Lives in defence of the Bleſſed Truth, but for the clearing of all ſuch, and that none ſhould be led aſide by ſuch who cover and cloak groſs Errors. And yet *R. B.* in his fifth Page is offended with *D. S.* and here he ſays, he villifies ſome, or a part of the ſame Society, and that with denying Him that was born of the *Virgin Mary*, to be the Chriſt the Saviour of the World; it is evident that this *R. B.* is of the ſame ſtamp with his Brethren in *Penſilvania*, or at leaſt-wiſe a Cloaker of thoſe groſs Errors, as *Samuel Jennings*, *Coock* and *Loyd*, and the reſt of that Faction, and yet this *R. B.* hath the Confidence in Page the ninth, where he cites the Yearly-meeting Paper, (Mark) *if there be any groſs Errors*, &c. *held by any Profeſſing the Truth in* America, *ſuch Parſons ought to be admoniſhed*, &c. And yet I have not heard of any Paper of Condemnation, that *S. Jennings*, and the reſt of thoſe of that Faction has given forth ſince their

Admonition, nor *R. B.* nor his Twenty four Brethren againſt them, but makes a great out-cry they are wronged, and ſcandalized, but they will not let us know in what, but it's the Duty of all true Chriſtians to clear themſelves from Errors, and not to Cloak ſuch damnable Errors that no Proteſtant Society in Chriſtendom would tolerate, as is made manifeſt in Print already, and there teſtified againſt by the Chriſtian *Quakers*, and *R. B.* ſeems to be offended with *D. S.* for deſiring any to pray to God to turn them from their Errors, how Unchriſtian this *R. B.* ſhews himſelf (is well to be noted) it is wonderful to me to ſee *R. B's* ſtock of Confidence in cloaking his Brethrens groſs Errors, and in charging *D. S.* upon no better Proof than a perhaps, *&c.* when he muſt if he be ingenuous, confeſs *S. Jennings* and many more are proved Guilty of ſuch groſs Errors, that no Proteſtant Society would tolerate; but the main drift of *R. B.* is to blind the Innocent, and cover the guilty; *p. 7th. R. B.* makes bold to tell his Reader, *there is no inſtance produced wherein* G. Whitehead *has been either weak or wicked, which to cover and cloak many groſs Errors muſt be.* Either he would make the world believe he had not read *G. Whiteheads* Writings of Contention, or elſe he juſtifies all what *G. Whitehead* has writ, or elſe cloakes and covers it: See *G. Whitehead's* Book, *Judgment fixed*, and ſee what Names he gives to thoſe that teſtifie againſt groſs Errors; not becoming any Chriſtian of Chriſt's making, and alſo *R. B.* in his ſeventh Page is offended with *D. S.* for ſaying, *Light and Darkneſs are Beings*, and thus ſays

R. B.

R. B. which as much beſpeaks his Skill in Philoſophy, as the other does his Titled to Chriſtianity: finding *R. B.* having ſo little Skill in Philoſophy makes me ſave Paper on that head, and whereas *R. B.* ſeems to be offended at *D. S.* for his ſaying, *if pleaſe God to put it into the Hearts of the Governours to burn all the Contentious Books*, and then ſays he, *no need of Emendation, &c.* I underſtand *D.S.* means ſuch Books that contain ſuch damnable Doctrine, as tend to the deſtroying the *Chriſtian Faith*, and inſtead of *R.B.* and his Twenty four Brethren writing Emendations, *they endeavour to cloak all thoſe groſs Errors*, then *R.B.* goes on, *and why muſt they be burnt, the Matter it ſeems is diſtateful*, but it is evident groſs Errors are not diſtateful to *R. B.* if they were e, he would not hugg them as he does: then he goes on, and calls all that teſtifie againſt groſs Errors, *Apoſtats, and unruly Spirits, that like not to have their Fruits made manifeſt, and their Rebellion againſt the Light rebuked*; *and they that would have Books burnt, next ſtep would have the Authors burnt*, but this is *R. B.* wanting Charity, to condemn groſs Errors that doth not follow, that they would condemn the Authors to be burnt: at his way of arguing all the Proteſtant Societies that have condemned and teſtified againſt the Errors of the Church of *Rome* (would burn their Bodies) and ſhould the Chriſtian *Quakers* tell *R. B.* and his Twenty four Brethren, that thoſe perſecuting *Quakers* in *Penſilvania*; that Fined, and Impriſoned our Chriſtian Friends in that Province, next ſtep would burn their Bodies; our thoughts

are that *R. B.* and his Twenty four Brethren would ſay we were very uncharitable. And now I ſhall return ſome of *R. B's.* own words upon him, in Page the ninth, *but this* D. S. *(who in a Malapert Pragmatical ſtile, would be deemed the the Repreſentative of the true Chriſtian* Quakers, *is for Cenſuring and Excommunicating* (Pope-like) *without Conſent of the Church*, &c. I appeal to all ſober People, how *R. B.* do fret himſelf with the honeſt Confeſſion of *D. S.* But I perceive if *D.S.* his Book had been Licenſed by the Second days meeting, or by *R. B.* and his Twenty four Brethren, it would have met with much more favour, than now it has ; as if nothing but what is tolerated by a certain Faction of ſome few pretended *Quakers* (whether that be not more like the Pope and his Councel.) That except we will believe as the Church believes, that is, receive ſuch groſs Errors, and damnable Doctrines as no Proteſtant Society would tolerate, we muſt be called Apoſtates, and unruly Spirits: the next thing that makes us admire is, how thoſe pretended *Quakers* as *R. B.* and his Twenty four Brethren come to aſſume that Power to themſelves ; as the Title of a Church above the Chriſtian *Quaker*, and nothing muſt paſs currant except it come from ſome of their Meetings, or tolerated by them ; but we have obſerved ſome men will over-value themſelves, and to have no Charity towards them that deſerve it ; alſo *R. B.* ſeems greatly concerned for *D. S.* mentioning *Joſiah Coal*, *J. Audland* for their adoring *G. Fox*, it ſeems *R. B.* do eſpouſe all the groſs Errors, and his Twenty four Brethren ;

But

But the Chriſtian *Quaker* utterly diſowns all Error, and cannot aſcribe that Honour to a mortal man, which is due to our Bleſſed Lord and Saviour Jeſus Chriſt, the Saviour of the world; *R. B.* would have done well to have told his Reader in what Book or Books thoſe blaſphemous Titles given to *G. Fox* had been vindicated, I preceive *R. B.* and his Twenty four Brethren are Vindicators of thoſe Adorations given to *G. Fox*, and herein is the true Chriſtian *Quaker* diſtinguiſhed from the Apoſtate, the one denieth all Error, and the *Apoſtate cloak and cover them.* Then *R. B.* goes on and ſays, I need ſay the leſs to them (meaning Books) but what Books he tells not his *Reader what thoſe Books are,* and *R. B.* confeſſeth there may be ſome unſound Expreſſions in *G. F.* Writings, therefore he muſt grant it wants Emendations, and grants they were not well guarded, he have made a ſort of a blind Confeſſion, and by this, *R. B.* have a little Arraigned *G. Fox* as well as *D. S.* and *F. Bugg*; and now we will let the Reader underſtand what Authority the Holy Scriptures have with theſe men, ſee *G. F's* Book Eutituled, *An Encouragement to all the Womens Meetings in the World,* in pag 42. *ſee Concerning* Jeptha's *Daughter,* ſee p. 43. *and was not* Micah's *Mother a Vertuous Woman,* read *Judg.* the 17*th.* and ſee what ſhe ſaid to her Son, the Text tells us, the Woman gave Two hundred Shekles of ſilver to the Founder, to make a graven Image, and a molten Image; pray what Encouragement is this for a Womans Meeting, and what uſe of *Scripture theſe men do make,* ſee in *pag.* 23. *pag.* 24. *now*

Old Ely *was not againſt the Aſſemblies of the Women*, who Aſſembled by Troops, as you may ſee 1 *Sam.* 2. 21, 22. read the Text, and there ye will find *Ely's* Sons committed whoredom with the Women, what may we think after-Ages will ſay of ſuch Interpreters of Scripture, doubtleſs this Book (*i.e.* G. F's) come out by the Authority of the 2d. days Meeting, or elſe G. *Fox* muſt be as *R. B.* ſay *Pope-like, to impoſe*, in pag. the 10th, *R. B.* goes on, *but I would fain know why it muſt be deemed by* D. S. *ſuch weakneſs in* G. Fox, to ſet his Name to the Book called the *Battel Door*, &c.

Eighty pounds, Note.

Here *R. B.* covers and cloakes all the Errors, that the Chriſtian *Quakers* deny, for there can be no Union between Truth and Error, we for our own parts went to the *Jews* and ſpoke with the *Jew* that received Eighty pounds in mill'd Mony, paid by *G. R.* beſides the Dozen bottles of Wine given by *M. F.* (as he did affirm for their doing the chief part of it) and what a Cheat was this to the Ignorant, to make them believe, as if it had been revealed to *G. Fox*: away with ſuch deceit: in the next place *R. B.* Envies *D. S.* as he thinks, for favouring *If. P.* But it was well known, that *If. P.* was ready to retract in his Life-time what he ſee was an Error, in his 13. *pag.* he thinks *D. S.* have made a great ſlip of his Pen, if he be a true Believer, he was not come to bear the Image of our Lord and Saviour Jeſus Chriſt, but *R. B.* have ſhewed but little Skill in Divinity; and therefore, had need to learn, and not to teach: in *pag.* 14. *R. B. would make the World believe* D.S. *was but little acquainted*

acquainted with the Christian Quakers Faith, which is attended with Christian Charity, *and teacheth to exercise a Conscience void of offence both toward God and toward Man*; pray observe what a flourish *R. B.* have made, it plainly appears that he cannot be of the Faith of the true Christian *Quakers*, because he cloaks and covers all those that have given ill Names, *for merely dissenting about Circumstantial things, that was imposed on us, calling us Dogs, Devils, Incarnate Apostates, unruly Spirits*, with much more. *Robert Bridgman, in his Postscript mentions* D. S. *Postscript, here he desires all those that are living, whose former or latter Writings are defective to write Emendations upon them, as well as on those that are dead.* But *R. B.* is much concerned with *D. S.* saying he should be glad if God would put it into the hearts of the Governors of the Nation to condemn them to be burnt, that is to say, all such Books that did contain gross Errors; we do not find *R. B.* nor his Twenty four Brethren, are willing to write Explanations and Emendations, and have deceitfully Titled themselves *Christian Quakers*, because the Government should take no notice of them, and we can testifie these few pretended Quakers, have been very forward to appeal to every Government, when they thought it would make for their Interest. So we have with brevity taken notice of what is material; the main end of *R. B.* is to condemn the *Christian Quakers* Confession, and to cover the Guilty, and in his Advertisement he would have People believe, his Pamphlet may serve as an Answer to *G. W's* reply, but it must be to such as believe

believe as the Church believes, and muſt take nothing for truth, but what ſuch as he and his Twenty four Brethren have ſtamped; but *Robert Bridgman*, and his Twenty four Brethren, was not willing to tell their Reader, thoſe that had a hand in the yearly Meeting Paper left out part of *G. Keith's* words, in *pag. 7th.* viz. not excluding the Man Chriſt Jeſus his Death, Sufferings, *&c.* and Interceſſion, *&c.* from being joyntly concerned in our Salvation; as alſo telling you, that the Faith of him, as he died for us, *&c.* is neceſſary to our Chriſtianity and Salvation.

Now all this was left out in the 7th. page, ſo by this you may ſee, they would Exclude the Man Chriſt Jeſus being joyntly concerned in our Salvation, and yet *R. B.* has the Confidence in his 9th. page, after the *citing about Eight lines out of the yearly Meeting Paper, does this look like indeavouring to cover any ſuch groſs Errors*; certainly he that can ſee with his own Eyes, will ſee the Tendency of what *R. B.* and his Twenty four Brethren hath ſaid, is to cloak and cover groſs Errors; yea, and Doctrine of Devils. *R. B.* in his 6th. page, whereupon no better Proof than a *Perhaps, or for ought he knows, blames* D. S. *and then he goes on, may I not with the ſame ſort of reaſon argue againſt him, that perhaps or for ought I know, it may be undeniably proved upon him*, that he is a Thief, or a Murderer; we perceive this groſſer *R. B.* do not underſtand Common Senſe, for what can be undeniably proved upon a Thief, or a Murderer, is not for *ought I know*, but there is ſo much Nonſenſe, that we need not

take

take much pains to refute him, (for undeniably is not a perhaps, or for ought I know) we would have the Reader well obſerve, that *R B.* in his Eighth page, where he makes his Complaint againſt *D. S.* how diſtaſteful their Errors are, and ſays he, the next ſtep would have the Authors burnt, leaſt there ſhould be any more ſuch Books; 'its evident he would have more erroneous Books writ, and have People believe them as Truths, and if they will not believe them, then they are call'd unruly Spirits, Apoſtates, *&c.* Had not *R. B.* and the Twenty four his Brethren been Cloakers of groſs Errors, they had no need to have made ſuch a great Out-cry of their being ſcandalized, calling it a malicious Libel; and then to cheat the People, calls themſelves *Chriſtian Quakers*: If they had been ſuch as they have Titled themſelves, they would not have been offended with *D. S.* in writing to clear the true *Chriſtian Quakers*; but this have been evident, that *Sam. Jennings* have Preached, and prayed in publick Meetings, who have been proved Guilty of groſs Errors; and yet, we have not heard of any Paper of Condemnation he have given forth, nor *Robert Bridgman*, nor his Twenty four Brethren, (againſt him; and the reſt Guilty of the like Errors) and for the ſake of the Innocent, we have ſet down ſome as may be ſeen more at large, *in the Plea of the Innocent* T. F. *ſaid that he owned no Man Chriſt Jeſus, as Mediator in Heaven without him, but the Grace of God within him*, page 11th. and in the ſame page, *He argued againſt our beloved Friend* G. Keith, *That Chriſt was only a Spirit in Heaven,*

Heaven, and had nothing of the Body of man in Heaven; and at another Meeting he ſaid, *he had not learned that Leſſon, whether it was the Godhead or ſomething elſe, that Chriſt took of the Virgin, that was nailed to the Croſs, Excluding the Man Chriſt Jeſus his Death, Reſurrection, Aſcenſion, and Meditation for us in Heaven. J. Wilsford* ſaid at a Meeting, *That Chriſt was no Mediator for Drunkards, nor wicked Perſons*: but for his own own Diſciples, contrary to the expreſs Teſtimony, *Iſa.*53.12. *Pſal.*68. and the ſame Perſon at a Meeting in *Weſt-Jerſey* ſaid, *in Prayer, Lord that we may not dote on the Body, to neglect the Life.* And in page 12th. *Some denying God's Preſence in all his Creatures, another Preaches, that Chriſt cureth mens Souls perfectly at once; and maketh them free from all ſin; and when we are perfect we are Kings, and are not to pray to God for our ſelves*, and at *J. Goodſons, S. Jennings*, accuſed *G. Keith*, and ſo did *J. Simcock* for preaching Faith in Chriſt without us, calling it the Profeſſors Faith, *and the Faith of all Chriſtendom, that did not Profit.* And *Tho. Ducket* ſaid, *he could not determine, whether that Body that was Crucified, was in Heaven or not*: (*What a Preacher here is*) and *Sam. Jennings* ſaid, *to do Gods buſineſs, we needed Gods Wiſdom and Power, but to do our own as men, we needed it not*; Page 13th. *W. Walker* ſaid in a publick Meeting, *That a man might ſpeak unſound words in the Life, and at another time he bid wait, that the Scepter might depart from Judah, and that Shilo might come*, (*and ſtampt it in the name of the Spirit*) in Page the 14th. *H. Willis, openly declared himſelf an Unbeliever of*

of Christ, coming without us to Judge the quick and the Dead, (which is a great Article of the Christian Faith) had not *R. B.* and his Twenty four Brethren been Connivers and Cloakers of these, and many more gross Errors that could be charged, and proved from their Books in Print, they would never been offended with *D. S*'s. Christian Testimony, and Confession. And for a Conclusion let that be a sign between you, and the true Christian Quaker, as *G. White* has offered in his Reply, to come forth and give a publick Meeting; for as the Scripture saith of making Books there is no end; and let the Reader know, that the Christian Quakers disowns all those Errors that are here mentioned, with all the rest that are manifest in Print, so shall we conclude and Subscribe our selves; as in Truth, we are well Wishers to all men.

G. C.

E. N.

Berks *the* 18*th. of the* 10*th. Month,* 1694.

Postscript.

POSTSCRIPT.

WE Refer our Reader (to a Treatiſe) Titled, *The Chriſtian Faith of the People of God, call'd Quakers in* Rode Iſland, (in which may be ſeen what the true Chriſtian *Quakers* Faith is, and that they are not aſhamed to Confeſs it to the whole World.

Alſo 19. Queries by way of a further Reply, to a Paper publiſhed by *J. Vaughton, J. Feilde, Ch. Marſhal, Will. Bingly*, and others; being in number Twenty four, and alſo to their Brother *R. B.* which make their number to be Twenty five. Seeing thou *R. B.* and thy Twenty four Brethren have taken upon you the Guilt of thoſe Errors, and horrid Blaſphemies of your Brethren charged on them by *F. Bugg*. we have here added theſe following Queries, deſiring you to anſwer them, or abandon the Name of *Chriſtian Quaker*, that you would ſeem to take on you, which cannot be allowed you by any rational Man, while you cover and cloak ſuch vile Errors, *&c.*

Q. 1. How dared you eſpouſe thoſe groſs Errors of *Tho. Fitzwater, R. Young*, and *T. Lloyd*, viz. *O God that died in us, and laid down thy Life in us, and took it up again; and that when Chriſt aſcended he was ſeparated from his Body, that Faith in Chriſt without us, as he died for our ſins, and roſe again, was not neceſſary to our Salvation.*

Q. 2.

Q. 2. Had it not been better for you, rather to have given out a Chriſtian Teſtimony againſt them, for their ſaid Blaſphemous Expreſſions, and againſt *S. Jennings* and others Perſecutions of *G. Keith*, *T. Budd*, &c.

Q. 3. Why do you not anſwer *F. Buggs* firſt Charge, who ſaith the Quakers denied him, *Who was born of the Virgin Mary, who ſuffered Death upon the Croſs at Jeruſalem, who roſe again the Third day, and aſcended into Heaven, in the ſight of the Galileans to be Chriſt the Saviour of the World.* Seeing *D. S.* clears the true Chriſtian Quakers of this groſs Charge, it lyeth at your Door to clear your ſelves thereof if you are able.

Q. 4. Why do you not anſwer his ſecond Charge, who ſay, *They deny the Scriptures, by ſpeaking contemptuouſly of them*, &c. *D. S.* have alſo cleared the Chriſtian Quakers thereof, therefore it lyeth at your Door, to clear your ſelves and others of your Brethren if you can.

Q. 5. Why do you not anſwer *F. B*'s third Charge, who ſays, *Their Teachers are Deceivers of the People, Favourers of Blaſphemy, and of differing Faith from the Apoſtles, Primitive Chriſtians, and Bleſſed Martyrs and Excuſers of Idolatry, and that their Doctrine tends to overthrow the Chriſtian Faith.* *D. S.* have cleared his Chriſtian Friends of this groſs Charge, therefore you are left to anſwer for your Selves and Brethren.

Q. 6.

Q. 6. Why do not you answer *F. Buggs* Charge against you, who accuseth the Quakers for teaching, *That the Name of Jesus Christ, do not properly belong to the Body that suffered upon the Cross at Jerusalem*, &c, *D. S.* condemns this Error on behalf of the Christian Quakers, but you having taken it upon your selves, by blaming *D. S.* for so doing it lyeth now at your Door.

Q. 7. Why do not you answer the ten Queries, published by *R. Hannay*: your Champion *T. Elwood*, having not done it.

Q. 8. Whether thou *R. Bridgman*, and thy Twenty four Brethren doth intend to follow the Footsteps of your Apostate Brethren in *Pensilvania*, the Twenty eight false Judges, in condemning and denying of *G. Keith*, and his Christian Friends; for, or because of their Christian Doctrine and Principles.

Q. 9. Seeing some of you Twenty four Subscribers have confessed, that you had not read the Little Book signed by *D. S.* how dared you to Sign a Paper against it barely on Trust, is not this believing as the Church believes *Rome*-like, *&c.*

Q. 10. Is it not greater Presumption in you to publish a Paper in order to make the Body of the Christian Quakers equally Guilty of those grand Errors with your selves; than for *D. S.* to clear the Body, and only blame the Guilty.

Q. 11.

Q. 11. Whether you do approve (and intend to follow that Anti-Chriſtian Practice) of your Brethrens denying *The Chriſtian Quakers*, their Right of burying their Dead, as we hear was lately done in *Southwark*, by ſome of your Apoſtate Brethren, *James Braithwait* and others, *&c.*

Q. 12. Wherefore did you Twenty four Apoſtate *Quakers*, be ſo bold as to call the Sheet ſigned by *D. S.* a Libel, and yet doth not undertake to prove one Paragraph to be ſuch, doubtleſs ſome of you have Confidence enough to make Truth ſeem to be a Lye, and Darkneſs Light, if your Maſter the D—l had but furniſhed you his Craft ſo to do.—

Q. 13. Seeing thou *R. B.* have confeſſed in private, that thou haſt quibled, (in thy Scandalous Pamphlet) had it not been rather more like a Chriſtian, for thee, and alſo for thy Twenty four Brethren, to have confeſt your own and Brethrens Errors, endeavouring to forſake the ſame; deſiring God's Forgiveneſs for Chriſt's ſake, than to continue to cover and cloak ſuch damnable Errors, as no Proteſtant Society will tollerate.

Q. 14. Is not *R. B.* guilty of Envy, and Out-rage againſt *D. S.* For confeſſing and diſowning thoſe groſs Errors, again *R. B.* in his Twelve and thirteenth Pages would inſinuate, that he is very Charitable to *D. S.* in that he, *viz. D. S.* do give cauſe to charge him, *as queſtioning*

ſtioning a future Exiſtance, or Being from D. S's. *charitable ſaying of* If. Pennington, *if that worthy Man were in being*, &c. now its evident *D. S.* could not mean any other Being but in this Life, unleſs this *R. B. S.* Divinity allow of Retraction, or Recantation in the Life immortal, which is erroneous, for although there be a future Being, yet no Being for Retraction, *&c. R. B.* ſays, *That he may poſitively charge* D.S. *that he denies a future Exiſtance, is not this poſitively Unchriſtian in* R. B. *and may not we by the ſame rule Charge him to hold a Purgatory*, &c.

Q. 15. Art not thou *R. Bridgman* Guilty of Envy, for falſly charging (in thy Fifeteenth page) D. S. *as wanting Chriſtianity, becauſe he confeſt* G. Whitehead *was a contentious Scribler, and Guilty of giving baſe and ſcurrilous Language*, on no other Evidence ſays *R. B. but that of* F. B *but to prove this Envy and Folly of* R. B's, *let the Reader ſee for himſelf, the filthy Language of* (R.B's. *Elder)* G. Whitehead *given in his Book* Judgment fixed, *alſo ſee the* Billings-gate Rhethorick, in a Book called *The Accuſer of of the Brethren*, &c. allow *R. B.* his Conceſſion *(viz. G. Whitehead* to be an Elder) ought he not therefore to be reproved, warned and admoniſhed, for perſiſting in Evil, or covering of Error and falſe *Doctrine?* was not the Judges of *Suſannah* Elders? read the Hiſtory and ſee what Elders thoſe was.

Q. 16. Art not thou *R. B.* Guilty of Envy and

and Folly, as well as Lying and Prevertion, for affirming that Blaſphemy againſt Jeſus of *Nazareth*, is a Sin that's not to be forgiven; pray let's know in thy next, the Chapter and Verſe in thy Scripture, *where Sin againſt the Son of man is not to be forgiven*,&c. we know there is a Text that ſaith, *The Sin againſt the Holy Ghoſt is not to be forgiven*, Ergo *R. B.* mendax eſt.

Q. 17. *R. B.* Art not thou Guilty of Envy and Madneſs, to cover and cloak thoſe Divine Attributes, or Blaſphemous Titles given to *G. F.* (by *J. C.* and *J. A.*) to ſatisfie the unprejudiced Reader we ſhall cite the Attributes given to *G.F.* (by *J. C.* and *J. A)* that he may ſee for himſelf what the Apoſtate *Quaker* is for covering and excuſing, and what the true Chriſtian *Quaker* is for denying, *viz.* all Blaſphemy, and Error, be it of what kind ſoever?

" Dear *George Fox*, whoſe Being and Habita-
" tion is in the Power of the higheſt, in which
" thou rules and governs in Righteouſneſs, and
" thy Kingdom is eſtabliſhed in Peace, and the
" increaſe thereof is without end, *&c.*

" Dear and precious one, in whom my Life
" is bound up, my Strength is in thee, by thy
" Breathings I am nouriſhed, by thee my
" Strength is renewed, Bleſſed art thou for e-
" vermore,-- Bleſſed are all that injoy,-- Life
" and Strength come from thee, Holy one,--
" reach unto me, that I may be ſtrengthned to
" ſtand in the mighty Power, and dread of the
" Lord,-- daily do I find thy Preſence,-- I can-
" not reign, but in thy dread for evermore,--

" reach

" reach through all in thy mighty Power to
" him,--- pray for us all, that in thy Power we
" may abide for evermore,-- I am thine, be-
" gotten, and nouriſhed by thee,-- and in thy
" Power am I preſerved,-- Glory unto thee,
" Holy one, for ever.——

Now behold what Confidence this *R. B.* hath to cover and excuſe his great Scholar, *G. F.* whom he ſaith, had ſome knowledge of the Hebrew tongue, which is here granted; but however, he had not underſtanding of the Latine, therefore he could not underſtand *tu nos* and *vos*, but by Tradition, and ſome body paid enough for his underſtanding in the Hebrew, (Witneſs the Eighty pounds, and Dozen Bottles of Wine, as mentioned in the former part hereof) we preſume this cannot be an Argument of any good Breeding in *R. B.* to cover ſuch vile and groſs Wickedneſs; as he doth both in his great Scholar, *G. F.* and *J. C.* and *J. A.* who were manifeſt to be but weak and ignorant Diſciples, in giving the aforeſaid Adorations.

Q. 18. *R. Bridgman*, is it not great Folly and Ignorance in thee, to quarrel with *D. S.* in thy Thirteenth page, (*i. e. D. S*'s.) *Exhorting every Believer in Chriſt, and follower of him to bear his Image*, &c. may not this quarrelſome Spirit of *R. B.* be as well offended with holy *David, for exhorting the Saints to praiſe the Lord*, &c. may not we according to his Sophiſtical way of arguing, ſay to him, *as if any were Saints and did not praiſe the Lord*, &c. and are not the Preachers

as

as Guilty of a ſlip with their Tongues, as thou would repreſent *D. S.* to be with his Pen, *for bidding People fear the Lord, as if they could believe in the Lord, and did not fear him?* is not this ſort of arguing againſt *R. B.* as good as his is againſt *D. S?* away with ſuch Nonſenſe and Ignorance as *R B.* hath publiſhed, which tends only to his ſhame and diſgrace.

Q. 18. Is not *R. B.* and his Twenty four Brethren guilty of Envy and Folly, for finding fault that no Name is to the Anſwer of *F. Bugg*, but the two Letters *D. S.* why may not any Man ſet two Letters to any thing he writes, ſeeing ſome of your Brethren have given ſo many Preſidents for it, Witneſs *G. F. W. P. J. P.* and many others; and was it any greater Evil for *D. S.* to be ſet to that Chriſtian Teſtimony, and Confeſſion, than it was for *G. P.* to be ſet to a late ſilly Pamphlet, Titled, *Juſt Meaſures in an Epiſtle of Love and Peace*, &c. which is ſuppoſed ſhould have been *W. P.* and its like it might have been ſo, had not the Author then lain abſconded, *&c. R. B.* the Light which thee, and thy Twenty four Brethren, makes a formal Profeſſion of diſcovers your Deeds, to be Deeds of Darkneſs, by your covering and cloaking thoſe Errors, that are naked and bare to the World, *&c.*

Obſerve Reader the reaſon why the pretended *Quaker* perſecutes and reviles the true *Chriſtian Quaker* is, *becauſe they diſown the aforeſaid Errors with all the reſt*, &c. ſo thinking it not worth

worth while to contend with a contentious Faction, ſeeing they have a great many poor innocent Souls to work to help to maintain their Cheſt, it being eaſie for them to publiſh Lying Pamphlets to defame others, having a national ſtock to maintain their Wickedneſs, in ſo doing, and if they pleaſe to put an end to the preſent Controverſie, in which *T. Elood*, *R. Bridgman*, and their 24 Brethren with others, have involved themſelves therein, let them come forth to a publick Meeting, according to the requeſt of *G. White* in his Reply, and *G. Keith in his Epiſtle to Friends, and joyned to his Anſwer to* Tho. Elwood's *ſcandalous Book*, &c. and for Concluſion let them give a Months notice in the *London Gazette*, and let it be fairly diſputed out; ſo from all Lying and Slandering, with Blaſphemy and Error, together with all manner of Abominations,

Libera nos Domine.

G. C.

E. N.

A Seaſonable Caution unto all People, unto whom this may come: Or a Letter to a Friend.

THAT none for want of a Right underſtanding judge the *True Chriſtian Quakers* guilty of groſs Errors, and damnable Doctrine, becauſe a few pretended *Quakers*, have cloaked, covered and connived at ſuch things, which the *Chriſtian Quakers* utterly diſown, and bear Teſtimony againſt both by word and writing, as may be ſeen in a late Treatiſe, by *D. S.* and in a late Reply to Twenty four pretended *Quakers* in the City-Mercury (by *G. W.*) And ſince that the *Chriſtian Quakers* have given notice in the City-Mercury, that none ſhould go under a miſtake, and likewiſe there is one *Robert Bridgman*, that hath publiſhed a late Pamphlet in favour of all thoſe [illegible] Errors, and damnable Doctrines, which hath been charged againſt them by *F. B.* in new *Rome*, and divers others, which the *Chriſtian Quakers* diſown, as may be ſeen in *D. S.* little Book, and *G. W's* Reply to the Twenty four Subſcribers, in a Paper with their Names to it; and alſo the *Chriſtian Quakers* are ready to give an Account of their Faith as they are living Witneſſes of it, from a living Experience (not Hiſtorically) and do teſtifie againſt all that do ſeek to cover, and cloak groſs Errors,

and

and which ſpeak Contemptuouſly of the Holy Scriptures, and put bad Interpretations upon them, as may be ſeen in a Book Entituled, *An Encouragement to all the Womens Meetings in the World.* And this may let my Reader underſtand, there is herewith publiſhed a Reply to *Robert Bridgman*, by *G. C.* and *E. N.* in behalf of the *Chriſtian Quakers*, with ſome of thoſe groſs Errors there noted, which *Robert Bridgman* and his Twenty four Brethren are Cloakers, and ſo are Deemed equal Guilty: Theſe few Lines was written by one who believe, and have Faith in the Blood of of the Man Chriſt Jeſus, as he came outwardly, and ſhed his moſt precious Blood; and as he is come by his ſpiritual appearance in the Heart, both being joyntly concerned in our Salvation, believing he aroſe from the Dead the third Day, and aſcended into Heaven, and is there in the glorified Nature of man, and alſo that he ſhall come again without us, to judge the World, and with Ten thouſand of his Saints.

Reader, *The Chriſtian Quakers* may be thus diſtinguiſhed, they neither cover, cloak nor connive at any Errors; and [illegible] make a Out-cry of being ſcandalized a[illegible]nged, and not let the World know for what, as the Twenty four Subſcribers, and *R. Bridgman* have done; for my part I know not in what they are wronged in, except they count that being a wrong, for the *Chriſtian Quaker*, to deny all Error and Falſe Doctrine, which they, it's manifeſt, ſeek to cover and cloak, as *F. B.* have cited out of their own Books in New *Rome*, &c.

So Subſcribes thine in all real Service,